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CHRISTIAN NEWS-LETTER

Edited by JOHN LAWRENCE
for the CHRISTIAN FRONTIER COUNCIL

CAPITAL PUNISHMENT
Sir Walter Moberly

HUMAN PROBLEMS OF
COAL MINING
R. R. Job

C. E. M. JOAD
Leslie Paul

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The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 *or* 40 *lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".*

CHRISTIAN
NEWS-LETTER

From the Editor

From the generation of Voltaire and Rousseau until to-day—or vas it yesterday?—the presence of pain and evil in the world has nade men doubt the existence of God, at any rate of a God who ares for mankind. But nowadays the very persistence of evil can ring men to belief in God. And in this we are rediscovering an ld truth, for mankind's deepest understanding has generally come nrough suffering. In the phrase *"pathei mathos"* Aeschylus put the vhole lesson of suffering and pointed to the cross.

The tragic pattern runs through experience, taking new forms in ach new age. The Classical tragic hero was a man who suffered rrible things through some error or fault (*hamartia,* the word used or sin in the New Testament). Christianity has added a new type f tragedy whose hero is a sinful man perfected in a fiery trial, such s Becket in *Murder in the Cathedral,* or the hero of Bernanos' *Diary of a Country Priest,* the film version of which has been seen ecently in London. Graham Greene's play *The Living Room* invites omparison with these masterpieces. The author is a brilliant crafts- nan and has a real sense of the theatre. His play is honest, witty nd serious and at times moving, but it leaves no lasting impression. Vhy? To criticise obvious faults of construction does not go to ne heart of the matter. The play is a tragedy without a tragic hero. he legless priest suffers tragically, but he does not learn from uffering. So he is pathetic and not tragic. His young niece is in a agic position, but by taking her own life she steps aside from the rama. Her death is poignant but not tragic. Her end puts an end o the play's action, whereas in tragedy "the words stop short but ne sense goes on".

The search for meaning in suffering lies behind all the deepest uman experience, but it does not lead everyone directly to God. . German girl had been through the invasion of the Red Army. "I as 17 then, in 1945. Of my twelve relations, ten were killed in

this invasion . . . I had been brought up as a Christian. Durin those days I became a nihilist. Life had lost all meaning."

"Yet now you are a Communist?"

"That's just why I became a Communist, for Marx's teaching gav meaning to all this cruelty and horror."

All roads lead to God in the end, but only in the end. And mos of us do not have the courage or honesty or consistency to follo our chosen path wherever it may lead. May it not be the task o evangelism and of Christian education in this age to draw men o and to show them the ends of the paths which they themselves hav chosen? We certainly need more Bible teaching and more teachin about the Creeds and the Church. But even that is not enough. religious education means no more than teaching about religio then religion will seem to be just one more subject to be learne rather than the basis of all understanding.

This applies with special force to the education of adults. T most grown-ups specifically religious instruction seems remote fro their real concerns; few who are not already converted will go t courses whose declared first aim is religious. But many unawakene semi-pagans go to courses that touch their existing concerns an interests; and they welcome an examination of what lies behind th knowledge which they seek. Every explanation states somethin in terms of something else whose truth is accepted, but every explan ation invites a further explanation until you reach the last principle

> "A man that looks on glass
> On it may stay his eye;
> Or if he pleaseth, through it pass
> And then the heav'n espie."

There is now enough experience of adult education to show tha specialist knowledge and experience can be handled so as to reve its philosophical basis and its assumptions, to show the consequenc of conduct based upon it and to show how the Christian faith relevant and indeed crucial to "the attainment of wisdom with specialist practices". But we are very far from that ideal.

Take medicine for instance. Most doctors start with some idea and many keep their ideals throughout life, but it is quite possib to go through every stage of medical training and at the end con to look on a patient as a bunch of animated test tubes. The teac ing of medical ethics may not go beyond questions of medic etiquette in such matters as the splitting of fees. The real mor responsibilities of a doctor's life may pass unnoticed by students, a perceptive question may receive a flippant answer. Medic

tudents are indeed told that the interest of the patient comes first, ut that phrase decides little. Is a patient's own hedonistic view of imself final? Or ought the doctor to consider the patient's ultimate appiness and the welfare of his soul?

For instance, an unmarried girl comes pregnant to a gynaecologist; here is no physical reason why she should not have a healthy child, ut she cannot face the prospect, and the psychotherapist has said nat she might be tempted to take her life. A humanist doctor who ries to apply high principles—the case is not imaginary—will do a therapeutic abortion". What are young doctors to think about is and about many other equally pressing questions? But it seems nat many young men and women go into the world to practise iedicine without having thought about such things.

Medicine is an extreme case, but every technique raises questions f man's relations to man and therefore of man's relation to God. nd it may not be difficult to open men's eyes to the meaning and sponsibility of their daily occupation. Indeed it sometimes appens spontaneously that groups who come together for the study f some secular subject find themselves asking for instruction in hristianity as something necessary for that study.

Tito and the Churches

When Marshal Tito was here the prospect of a new deal for the hurches was held out, but there is nothing as yet to give substance this hope. The new law regulating the "Legal Position of eligious Bodies" expresses the rights of the Churches in loose terms hich give much scope to administrative interpretation, and the ovisions against the "misuse" of the Churches' rights are com-ehensive; it seems almost as if they might be designed to give the ithorities power to intervene at will.

A recent number of the Belgrade *Komunist* denies any intention o liquidate religious feelings . . . *from one day to another*" and it otes Marshal Tito as saying "the question of religion is not a oblem that can be solved by administrative means. The question discarding religious feelings is a long-lasting process". But it ust be tempting to some local party-leaders to suppose that admini-ative pressure can perhaps hasten a "solution". And in the past elgrade has not always curbed local zeal.

After the Coronation

What happened to this country at the Coronation? Millions of ords have been written, many thousands of them were excellent,

but much is left unexplained. To secular rationalists this can b disturbing. Take for instance Miss Margaret Lane, now the Countes of Huntingdon, who was the Abbey correspondent of the *Ne Statesman*. She writes: "there are elements in this Coronatio ceremony which are unexpected, emotional, and difficult to explai I had a sudden feeling, craning at my glimpse of the bare-heade Queen at her anointing, . . . a sensation that was like somethin spoken aloud: 'There is a secret here'. It came again at the crow ing . . . What that secret was I could not say. No doubt it was th primitive and magical feeling which ancient and beautiful ceremonia still evoke in no matter how rational a breast."

Lady Huntingdon says she does not know what the secret is, an in the same breath goes on to give an explanation which explai nothing. Why was this mysterious feeling evoked in her ration breast? It was not only the beauty of it, for she concludes that th Coronation "has some profound (and not only aesthetic) satisfactio to offer, even to the cynical". The word "archetype" has bee invoked but why do these archetypes move us so deeply? Th present "Lady Huntingdon's Connection" are too resolute in the search for truth for them to acquiesce for long in a half answer.

If in this age the impediments to faith, though not the means faith, are largely intellectual, it is an intellectual task to remo these impediments and the work is already well on the way. It i for instance, a pleasant shock to find that among those who rea *The Times* and the *Manchester Guardian* nowadays, regular worsh at church or chapel is twice as common as it is among the rest the adult population. The loss of belief began among the intell gentsia, and this and many other indications show that the recove of belief has now started among the spiritual descendants of Voltai Darwin and Marx. But pure intellectuals are not effective evangelise and the Coronation service was better than many sermons precise because so much in it defies exact intellectual analysis.

The Coronation gave untold multitudes of listeners and viewe their first distant glimpse of a Christian sacrament. They were stirr beyond their expectation. Half believers were drawn nearer to beli and believers have been drawn on to deeper belief; but what abo those who know nothing of Christianity?

It would be unduly cynical to say that the religion of a great pa of the nation on Coronation day was nation worship, but t emotions roused by royalty can take a pagan twist. The nation more than the present generation, and the Sovereign seems represent all the generations of the past and the future together wi

s alive now. That gave the Coronation its strange timelessness. uch an idea is certainly capable of a Christian interpretation, but : can also be perilously near to a sort of ancestor worship.

It is curious how little opposition the Coronation has aroused. ow's protest in the *Manchester Guardian* stood almost by itself, but ne suspects that if the emotions aroused in us had been Christian n the full sense there would have been many fierce attacks on the hurch. To say all this is not to depreciate the great value for eligion of the experience that we have gone through. A vast amount f seed has been sown, but it will not come up without watering and here may be some weeds.

In the last forty years kingship has been increasingly recognized s a Christian vocation and this recognition has gone with the eparation of the monarchy from the coercive power of the State. Ve in this country have a healthy dislike of preaching, so the ueen's influence through exhortation must be very limited, but she widely accepted in her ordinary life as an effective symbol of the ioral law and that is one source of her influence.

Wider Vocation

The Christian soldier, schoolmaster, doctor, prison governor, and ow the Christian personnel manager and trade union official are miliar figures. But such callings only use people with special train- g or capacity. What do we do with the countless good Christians ho would like to make their work into a vocation but have no rofessional training and do not know how to start?

There is no universal formula and it is one of the tasks of this neration to draw out the meaning of every lawful human activity, ut in every walk of life there are certain tasks which are particularly ted for Christians. The man behind the counter at a Labour xchange, the prison warder, the nurse in a mental hospital, anyone a position of authority who sits behind a desk to receive callers, l these can crush hundreds of human beings if they treat them as mbers, as "it", or they can send them on their way encouraged if ey treat them as men and women, as "thou".

The sacred and the secular are or ought to be intertwined, and ere are pastoral opportunities in many secular callings. People no would not dream of going to a clergyman often bring their oubles to the family lawyer or the family doctor. And in this way professional man who is a Christian may be called on for help a kind that is traditionally given by a priest. A solicitor whose ent comes to him for a divorce may find that he can save the

marriage. But Christian men in secular professions often have chances which they may not recognise or may not know how to use, or indeed may misuse; it is not uncommon to find couples who have separated on "medical advice". Is it not time that we began to give some elementary pastoral training to Christian doctors and solicitors and perhaps to other professions?

B.B.C. and TV

Over half the people in this country "viewed" the Abbey service on Coronation day; nearly nine out of ten saw or heard the service on television or radio. And every week the B.B.C. reaches millions who never go to church. Broadcasts may plant the seed, but the Churches must water it and gather the harvest—the B.B.C. cannot do pastoral work. A closer partnership between the parishes and the broadcasters is needed, and the next step is with the parishes.

The treatment of the Coronation by certain American television networks has caused resentment. So we are told that when sponsored television comes to this country the sponsors are to be wholly debarred from politics and religion, as if to have no religious television were the cure for abuses. It can at least be said that the alternative of sponsored religion on the air might be worse. Imagine the possible effect of sponsored sectarian broadcasts on the growing harmony of the Churches, which has been shown so well in these weeks.

A Coronation always tempts members of the Anglican Communion to forget how many Christians there are in this country who for reasons which seem to them compelling do not accept the claims of the ritual of the Church of England. The brotherly forbearance of the Free Churches and of the Roman Catholics cannot have come easily, and our thanks for this need to be expressed. The participation of the Moderator of the Church of Scotland in the presentation of the Bible, the presence of the Free Church delegates in the Queen's procession and the special masses for the Queen celebrated by the Roman Catholics caused great joy to the Anglican editor of this ecumenical journal and to very many more important people.

J. W. L.

We congratulate two *Christian News-Letter* contributors: Sir Kenneth Grubb on the knighthood conferred on him in the Coronation honours, and Mr. L. John Edwards on being made a Privy Councillor.

Doctors Talking

From a Frontier Conversation about Psychoanalysis

r. A.: A hundred years ago biology and geology began to make
ı impact on traditional religious views. Now it is the turn of
ychology, but the impact of psychology is being treated with a
ore open mind. Scientific discoveries do not really affect funda-
ental theological beliefs one way or the other. But there is a
nger that inferences deduced in the excitement of new knowledge
ay seem to have that effect. And, as always, even when scientific
en have seen the fallacies in such inferences, the general public may
ll be influenced by what was said at first with great publicity, and
ay not be aware of later modifications and corrections, as has
ppened especially in the case of Freud's theories.

Psychoanalysis also raises new and peculiar moral problems for
ristian doctors. When it is a question of surgery or other physical
ans of doing something to the patient, moral problems can, of
urse, arise, especially with leucotomy; but generally speaking, a
ctor can see clearly what is right to do. When the analytical
thod is used, it can be harder for the doctor to know his duty.
e hidden cause of the illness is often an unconscious moral dead-
k. The fact and the nature of this deadlock have to be clarified
ore the right moral decision can be made, but there always is a
ral decision. The psychiatrist must not decide for the patient by
ect advice, but in the end his attitude to life and to God is an
portant influence.

Then again, the view implied by some psychoanalytical
orising that the mind or soul is, so to speak, a naturally self-
hting affair which, if simply aided to better self-understanding,
n restore health out of its own resources, may be felt to contradict
ristians teaching about original sin.

. B.: The question is often asked: What difference does it make
the treatment, or to the patient) if the psychiatrist is a Christian?
e only possible answer seems to be: "No difference at all—and all
difference in the world". The technique of therapy—the way the
alyst handles the patient's material, his detachment, his refusal to
in judgment—these may indeed vary from doctor to doctor. But
differences, large or small, in this technical field do not spring from
erences about morals, or theology, which may divide one therapist
m another—any more than variations in, say, surgical technique
end on the several religious views of the surgeons concerned.

Towards the end of treatment, however, when the technical proce gives way to something more like a free and equal relationsh between friends, what the doctor *believes* has increasing significan for the patient. A successful analysis leads the patient to make revised judgment about himself. He comes to see that what, in h own personality, he formerly called "good" may have been less goo than he thought it; and the "evil" perhaps less evil. He accepts h "shadow" side (what he used to judge "evil" and therefore repress) a part of himself; and the "persona" with which he had been identifi (as his "good") as no more than a part of his "whole". He learns th both "parts" stand in need of redemption—his "good" no less tha his "evil".

This revised judgment upon himself he has made with the hel and upon the authority, of the analyst. During the early part of t treatment he does not, as a rule, question the analyst's wisdom, rightness: he simply sees things differently in the new light shed his problems, and on himself. At the end, however, he must, to satisfied, say something like this to the doctor: "I have been enabl to make these fresh judgments, to build up new attitudes, becau your authority gave me support and encouragement while the o attitudes crumbled. You helped me to see 'good' and 'evil' differentl On your authority I accepted, at least, the possibility of a differe judgment. But on what authority do *you* judge this good 'good', a this evil 'evil'? I came to believe it so because I came to trust *yo* But whom do *you* trust? Where do you find the authority for holdi these views?"

A Christian doctor will give one answer to this; a non-Christi doctor another. It is hard to believe that the difference is unimporta

Dr. A.: Many Christians suffer because they feel that their religi should of itself bring them mental health and balance; so they go the psychiatrist with a sense of shame, feeling that either they ha failed their religion or their religion has failed them. It would be good work to rid Christians of this misconception.

Dr. B.: Yes, and it might be useful to study the *mariage de co venance* between psychoanalysis and Roman Catholic theology, whi has been such a practical success in France (though not, it wou seem, in other Catholic countries). Quite apart from any advanta to his patients, the Christian psychiatrist has the support of somethi outside himself to help keep him sane and preserve his proper attitu to his patient's problems; that is important in a profession whi suffers so many casualties amongst practitioners.

Human Problems of Coal Mining

R. R. Job

A miner, speaking at a Frontier luncheon, describes the life he knows

To men who have accepted pit work, the pit is something more an just somewhere to work. They have grown accustomed to cept a certain amount of responsibility, and many have considerable edom and choice in the way they carry out their duties. In some ays the pits come to dominate life, ruling and guiding the ways of ople living in mining areas. Men feel as though life has been eathed into pits by those who have fought against nature to bring em into being.

The nature of the work lends itself to an unequalled sense of mradeship. The men have grown accustomed, out of necessity, support each other in whatever views they hold. At times their ews may be somewhat dogmatic. Sometimes they object to essential ange. Yet the men seek merely to do their duty, and to do it well cording to their own known standards.

It was once my experience to work in the pit with a man old d cunning in the craft of winning coal from an ungenerous Mother ature. At the time of which I speak he was working on his knees d looking towards, but slightly away from, me. (He could not e anything straight in front of him because he suffered from miner's stagmus.) He was describing a man with whom he once worked Somerset. "Fine pitman," he said. "He was a fine pitman." nd he said these few words as though there was one ideal above others which a pitman should seek to attain, that of becoming fine pitman.

This type of man is not a rarity, and the industry is fortunate in ving them. The men are fortunate, too, that the coal industry w has a recognisable structure. And great strides have been made the improvement of working conditions, wages and relations tween men and management. Many difficulties have been over- me in recent years, but many more are yet to be overcome, and e human problems are probably the most difficult of all.

During recent months I have had to start buying my own coal er having enjoyed the privilege of concessionary coal all my life.

I appreciate the alarm of coal consumers when further increases in the price of coal are talked about. Nevertheless, I feel that in the past coal has been undervalued; the human cost has not been fully met nor appreciated. The neglect in providing decent working conditions, and the lack of research to prevent accidents and diseases, has resulted in coal being sold cheaper than it would have been if all these costs had been met in full. But if the industry is to play its proper part in the future these social costs must be met. And every day we see evidence that coal is being revalued in the eyes of the consumer. A part of this revaluation reflects the recognition of social costs. Because of past neglect miners and their families have shouldered a burden out of proportion to that carried by the rest of the community. Miners themselves are aware of some considerable change in this direction. I hope they will also appreciate that they are now receiving extra benefits which do not appear in their pay packets but which, nevertheless, cost someone money.

Miners are a people apart

One problem is that of segregation. The coal industry now owns about 140,000 houses. Most of them are isolated from other communities. A lot of space is needed for the development of a pit and it has to be where the coal can be got. Like aerodromes pits are often located in isolated places. In the days before the growth of the modern transport system it was the concern of mine-owners to provide houses. They built them near to the pit so that pitmen would have little distance to travel to work. Many pit villages, with their long rows of grim-looking cottages, still exist right at the gates of the pit-yards, with the pit hooters for music and always the grime and dust of the pit. Villages built recently are much better than those of bygone days. In fact they are the envy of other people. It is essential to admit that life in pit villages is improving as far as structural amenities are concerned. Since 1920, pit-head baths have been brought in and now about half-a-million miners can bath and leave their dirt behind before they come home. In many ways miners and their families have sought to improve life for themselves by creating a social life. Activity has centred around the chapel, and the miners' club and institute. Interest is taken in trade union affairs and politics. So there are many interests to occupy the minds of all those who are willing. Yet something seems to be missing.

Somewhere, somehow, bitterness seems to have revived. What are ıe causes and where does it come from—pit villages or the industry ; a whole? I can only ask the question. I do not know the ıswer. But I should say that, because of segregation, there is too ıuch opportunity for miners to discuss and brood over ills, naginary or real; the industry gets far too much publicity and ıings become magnified in effect. But the deeper cause of bitterness fear: fear that some of the changes which had been expected om nationalisation will not come, and fear that some of the ɔncessions already won may be lost. Fear grows out of sympathy om watching the result of accidents and industrial diseases on ther people. Fear exists in the minds of older men, those who ught so hard in the past and now because of age are relegated day-wage work, so that they cannot earn so much as younger or ss experienced men. Newcomers to the industry are often better T and enjoy a standard of living much higher than men who have ɔent forty to fifty years in the coal mines. It may well be necessary ask that pits work overtime on Saturdays but, while men spond, many are afraid that the principle of the cherished five-day eek is at stake. Some think it is already lost.

Complaints are heard about the compensation paid for the ɔllieries when they were taken over by nationalisation. To the st of my knowledge it does not seem to have occurred to any one at this particular policy should be explained or justified. I once ad a discussion with a man who violently denounced the paying of ɔmpensation. I told him what I thought; he said: "Well, I never w it from that point of view before, but why doesn't someone tell s these things?"

Yet there is hope. For proof, listen to the words of an old miner st retired after sixty-four years in the pits. He says: "Ventilation nd lighting have helped to make the pits healthier as well as safer. I had my time over again I wouldn't choose the pits as they were 1888, but under present conditions I would. There are some ɔod jobs in the pits for young lads to-day". And I think that lations can be improved still more by breaking down a system here all the time miner meets with miner, miner's wife with miner's ife, and the miner's children with miner's children. Under these rcumstances miners and their families are denied that most vital all education—social and intellectual intercourse with other people, nd society is denied a part of the contribution that mining people ɔuld make.

The price of an accident

Miners don't admit the fear of accidents, but that fear must play on their minds, for they often wake themselves from sleep dodging dream-stones which threaten to fall and crush them. In other industries the wife is the ally of the manager by seeing that her husband gets off to work. In pit work it is left to the husband to decide if he is going to work or not, and if, after preparing him for work, he declines to go the wife does not complain. In fact, wives often encourage their husbands to stay at home. Sometimes they do it because of some fear or other; sometimes it is because they are robbed of the full enjoyment of their husband's company through his exhaustion. It is not unusual for a wife to persuade her husband to leave the pit altogether, even though she knows that she will receive less money than when he works at the pit. The only cure for this is to take away the risk of accidents and industrial diseases. At the same time it would help if the industry got less publicity describing miners as more heroic than other workmen. People think that every time a miner goes down the pit he goes at the risk of his life.

Accidents range from simple strains and sprains to more serious breaks, lacerations and amputations. I suffered a very simple accident in setting a roof support on the last day I worked in the pit. If it had been necessary for me to return to the pit I would have been away from work for well over six months. What do you think is the first thought which rushes to the mind of an injured man, especially to one who has already experienced accidents? The first thought which rushes to his mind is the pay packet. One thinks: "How long this time?" and one questions the other men: "How long do you reckon?" I was once called to the assistance of a man buried under a large stone. On the way out of the pit—and it took us some hours to carry him out—he asked, half jokingly: "Do you think I'll have a long holiday?" Then he asked us to take his pay home to his wife. Fifteen months later I had to take my father into the same hospital with a serious hand injury. This man was just then trying to learn to walk.

We have in this country an insured population of about 23,000,000 people. Less than three-quarters of a million work in or about coal mines. In 1938, in all industry, 1800 persons were killed, and of these, 850 were killed in mines. The rate of fatal industrial accidents has now declined to about 800 to 900 persons annually. The numbers killed in the pits have fallen to 400-500—a decided improve-

ient, but it still means that over half the industrial fatalities occur
mines.

Since before the war the number of serious accidents in the pits
as declined from 3000 to 200 a year; but less-serious accidents have
one up, until it seems that every year one-third of the whole labour
rce in the industry suffers an accident involving the loss of three
more days' work. You will have heard that the industry is
tting up rehabilitation centres and that better medical facilities
e being provided at pits. The result is an increase in social costs,
nd these must affect the price of coal.

The most serious of industrial diseases is pneumoconiosis (or dust
the chest). It is difficult to diagnose, and so far there is no cure.
recent years more men have been registered as suffering from
est diseases than ever before. One reason for this may be that
ore effort is now made, by periodical chest X-ray examinations,
find men who are suffering from these ills, but in recent years
e annual number of new cases has been around 4000. Ten years
this rate and you can imagine the results, and you must see that
whatever cost the industry cannot afford to let ten years go with
ch a rate of disease.

Medical organisations and the coal industry have been working
r some time to find ways to keep the dust down, but the work
complicated by the necessary urge to increase coal production.
uch research is involved in trying to find out how to improve
ntilation, the right length of working faces, the type of machine
d the kind of conditions where dust will no longer be a problem.
iles of pipes have been laid, pumps and sprays and other water
st-suppression devices installed to keep down the dust and prevent
from rising into the air.

ll no Security

But in spite of the better wages and social conditions of recent
ars, miners still do not enjoy a regular pay packet which can be
ied on for every week of the year.

One man I know has worked in the pits for over fifty years. In
at time he has suffered many accidents, and two rather serious
es during the last ten years. Two years ago he was found to be
ffering from dermatitis in both hands and feet. He carried on
rking, and he now finds that he is also suffering from a pneumo-
niosis 80 per cent disability.

We are apt to think of the major mine disasters as the cause of the
gedy, but it is the individual cases which create a widow a day.

In my opinion the pay system in the mines has always operated in the interests of the actual coal-getters and piece-rate workers as against the many men on time rates. But the wage structure is now under review, and it is possible that the changes which will be made will help to create greater harmony. At any rate, I hope so.

The Absentees

Absenteeism is a real problem, and for some of it there is no excuse, but there are many cases. Before I look briefly at one aspect of absenteeism I want to ask you to consider the privileges that the administrative worker enjoys, such as sick leave with pay, good retirement pensions and much longer holidays. The productive worker has none of these, although industrial workers, especially miners, are very prone to accidents and illness.

Whenever I have been away from work, no matter for how long, no one has ever come from the pit to see how I am or if I am obtaining all the benefits that I could have. If a miner has been ill or injured he can often go back to the pit before he is ready for heavy work and accept lighter work. Some do, of course, but too many have to wait until they are ready to start at their own jobs again. Let me give an example—a rather extreme example, I admit—of a case which I heard about recently. A man had been away from work for a long period. After he was better some inertia or fear kept him away from work longer than he need have stayed. He stayed at home until he had sold all the household goods which were saleable. Then he went back to work. He has overcome his fear now, but in an effort to make up for what he has lost he is over-anxious to make a lot of money quickly and is therefore over-prone to accidents. If there were men whose duty it was to find out these things and to encourage such men to return to work this man would not be in the position he is in to-day. I know that if social costs were increased in this way miners would be the first to protest about having to keep more unproductive workers, but once they found that there was someone interested in them apart from their direct output of coal they would think differently.

More effort should be made to look after the men, find out all about them, and at the same time give special attention to the old men—men too old to mine coal, but too cunning and skilful in fighting Mother Nature for the industry to be able to do without them.

In spite of the existing fears in the minds of the public that miners will never be satisfied, they do really appreciate the changes that have

eady been made. More than one old miner has said: "I would ose the pits again". These men have faith in the future of dustry; they are the fine pitmen of yesterday, and they are now rsuading their sons to accept pit work, and teaching them also to the fine pitmen of to-day and to-morrow.

FROM A FRONTIER COMMONPLACE BOOK

The non-theological Christ is popular, he wins votes; but he is not ghty, he does not win souls, he does not break men into small ces and create them anew.

P. T. Forsyth.

Few things are likely to do the Church more harm among the isans, than when people known to be practising Christians seem able to speak of the Welfare State without a sneer, and only too inly rejoice when something occurs to blot its reputation.

R. Lloyd.

The notion of the complete self-sufficiency of any item of finite owledge is the fundamental error of dogmatism. Every such item ives its truth, and its very meaning, from its unanalysed relevance the background which is the unbounded universe. Not even the plest notion of arithmetic escapes this inevitable condition for stence. Every scrap of our knowledge derives its meaning from fact that we are factors in the universe, and are dependent on universe for every detail of our existence.

A. N. Whitehead.

Holy poverty is having plenty of a few things.

T. M. Heron.

You understate your case . . . there are practically no issues of cy as distinct from technique which do not involve ethical con- erations. If this is emphasised, the right of the Church to interfere omes even more obvious.

J. M. Keynes, returning the proofs of *Christianity and Social Order* to William Temple.

Though we must obey man for God's sake, yet we must never obey God for man's sake.

Jeremy Taylor.

Frontier Chronicle

Newspaper Readers in Church

According to a recent survey carried out by the London Pre Exchange, 35 per cent of the readers of *The Times* say they atte church or chapel regularly (i.e. at least once a fortnight), 34 per ce say they do so occasionally (at least once in six months), and 31 p cent never. For the *Manchester Guardian* the corresponding figur are 32 per cent, 27 per cent and 41 per cent respectively. Of t total adult population of the U.K. (i.e. those over 16) 50 per ce never go to church or chapel, 35 per cent occasionally and 15 p cent regularly.

The Church and the Refugees

The World Council of Churches refugee service report that they and various associated agencies resettled some 18,000 refugees in 1952. We should all be rather ashamed at this figure, which precisely reflects the tepid support offered to the U.N. High Commissioner for Refugees by most of the Western governments. But after the closure in December 1951 of the International Refugee Organization (and, in some cases, the careless disposal of precious personal records), it is quite clear that even this total has only been achieved by the dedicated ability of the W.C.C. field workers, who seem to combine with extraordinary success a passionate concern for individual hardship, veteran skill and patience in refugee diplomacy, and refreshing touches of worldly wisdom.

Some of this month's trickle of emigrants will have taken *eight years* to pass the various government controls on movement. Others require laborious inquiries to establish legal proof of birth (perhaps before 1914) in a remo village of Eastern Europe, or eviden of a blameless criminal record sin 1939. Many have to be escort slowly and expensively, from one e of the world to the other. A Latvi family was scattered in 1945 to Englan Canada, and Australia; the father, w T.B., stayed in a German D.P. cam Last March, after three years of neg tiations, permission was granted for of them—even the father—to reunite Australia. In a tiny W.C.C. Office Hong Kong, White Russians fr Harbin are filtering through for Cana or Brazil. (Here alone are bulky fi for 15,000 refugees from two success wars.) The daughter of a Serb village shoemaker, born in 1939, l her father to the war in 1941. No after twelve years, she is to join h overseas; and the World Council Churches managed, somehow, the e permit, the visas, the documentation and arranged a personal escort from Austrian frontier to the ship at Brem

A Religious Community

The Royal Foundation of St. Katharine, the only religious house of the Church of England to survive the Reformation, has taken a new lease life as a centre for Christian work Stepney.

Frontier Chronicle

St. Katharine's by the Tower was ounded by Queen Mathilda in 1148 as mixed religious community of men nd women. Its position as a port on ie Thames outside the jurisdiction of he City of London made it the centre a flourishing medieval community, nd in the seventeenth century many rench silk weavers and other refugees om religious persecution settled here. he Foundation has always enjoyed the atronage of the Queen of England, and is high protection enabled it to rvive the dissolution of the monas-ries. But in 1825 (when there was no ueen), the site was taken by Act of rliament for St. Katharine's Dock, e fifteenth-century church was de-olished, and some 10,000 people living thin the precinct were turned into the reets. A new chapel and buildings ere put up near Regent's Park, but the igious life of the community withered way.

During the second world war a mber of influential people, including rchbishop Temple and the Bishop of ndon, met together to consider ether it was possible to return Katharine's to East London. The royal Patron, Her late Majesty Queen Mary, approved the suggestion, an admirable site was found in Butcher Row, Ratcliffe, and the bombed church of St. James which had stood here has been replaced by a new Royal Chapel. The medieval woodwork from the original church has been installed here after its long exile in Regent's Park. Father St. John Groser is warden, and Miss Ethel Upton lay warden. Eventually there will be three brothers and three lay sisters besides the wardens.

Back in the East End, St. Katharine's will undertake pioneering and experimental work of the kind which cannot so easily be handled by the normal parish organization. In particular it is hoped that Christians and non-Christians will meet in constructive tasks, such as the problems of non-European tenants in the flats nearby, and that some of those concerned with national affairs will come to St. Katharine's to test their conclusions against the local experience of Stepney. And behind everything done at St. Katharine's will be the unobtrusive but all-pervading round of worship of an Anglican religious house.

Secular Missionaries?

The British Council of Churches s "agreed to the setting up, in nsultation with the Conference of itish Missionary Societies, of an *hoc* committee to consider ways and ans of assisting those who go out m Britain to appointments overseas, fulfil their Christian responsi-ity."

important news has an odd way of guising itself behind inconspicuous ases. To spread the Gospel and show forth the fruits of the Gospel in "secular" life are the work of every Christian. In that sense everyone of us is, or ought to be, a missionary. But in the past the "missionary" has been a specialist and other Christians whose work takes them overseas have not trespassed on his ground, though we might long ago have learnt from the Moslems, who have propagated their faith over a great part of the world by the testimony of merchants and travellers without any professional missionaries.

Frontier Chronicle

Ecclesiastical Diplomacy in China?

Professor A. Vedernikov writes in the February issue of the journal of the Moscow Patriarchate:

"The spiritual support which the Orthodox Church can bring to the millions in China may at first glance appear extremely insignificant. And yet it was in fact the Russian Orthodox Mission in China which in the past laid the foundations for a *rapprochement* between the Russian and Chinese peoples. It need only be recalled that this ecclesiastical mission long performed diplomatic functions. During its 235 years of activity its reputation was never sullied by political suspicion, which is not a claim that can be made for the missions of other Churches".

In the building-up of its new life in the Chinese People's Republic, the article goes on, the voice of Orthodoxy uplifted in admonitions to peace can only have a beneficient effect. By their call to work and prayer the Orthodox bishops and priests of China draw attention to "the example of the Russian mother-church, which selflessly serves the well-being of its people and the fostering of peace all over the world. Orthodox worship and the dissemination of Gospel truth are strengthening in the hearts of Orthodox Chinese the feeling of spiritual kinship with the Russian believers in China, and through them with the churchmen and with the whole population of our country".

The re-establishment of the Bulgarian patriarchate has already increased the number of branches of the Orthodox Church which may be expected to look to Moscow rather than Constantinople. The establishment of an autocephalous Orthodox Church in China would further increase the voting strength of those Orthodox Churches which are behind the Iron Curtain.

The Bible in China

Bible Society work continues on the mainland of China—reported Dr. Ralph Mortensen, secretary of the American Bible Society in Shanghai, on his arrival in London, after waiting for two years for his exit permit. Sufficient stocks are on hand in the various depots of the China Bible Society to cover the demands during the next few years. Sales have dropped heavily during the last two years, as paid colportage has had to be discontinued, but almost all the depots are open, the staff of the Society has hardly been reduced, and some translation and revision work is in progress.

E. P. S. GENEVA.

Moslems and Christians

A large poster showing a Moslem Mosque and a Christian Church side by side is being displayed throughout Egypt and flashed on cinema screens. Across the top in large letters runs the motto, "We are all Egyptians". At Easter General Neguib attended the Christian Coptic Church and visited the Coptic Patriarch and the largest of the Protestant Churches in Cairo. During Ramadan, when Moslems fast till sunset, Coptic Christians provided food to poor Moslems at sundown.

E. P. S. GENEVA.

FRONTIER LUNCHEON

The next Frontier Luncheon will be at 12.45 on Wednesday, 11th November, 1953, in the Crypt of St. Martin-in-the-Fields, when the Rev. Dr. Gilbert Russell will speak. His subject will be "Are Marriages Meant to Last?"

Capital Punishment

Sir Walter Moberly

The post-war outbreak of violent crime has focused attention on the defensive measures open to society. Capital punishment has been reinstated in response to a strong public demand only a few months after its abolition, and a vigorous, though abortive, attempt has been made to reinstate flogging. On the moral issues involved, opinion is divided and much confused. What follows is an attempt to disentangle some of them.

Christians will approach the problem of capital punishment with three presuppositions:

1. Christ came into the world to save us, and the characteristic Christian attitude to all men, however ill they have behaved, is redemptive. This may not be incompatible with punishment, but it is incompatible with enmity. For Christians legitimate punishment will normally be a family affair. Its aim will include correction of the wrongdoer who is seen as an erring son rather than a "public enemy". *Prima facie* capital punishment is unchristian, since its object is to end the criminal and not to mend him.

2. Yet no homicide can be absolutely condemned until we know what is the alternative. In imaginable circumstances killing may be no murder. It is always an evil, but it may be a lesser evil than anarchy and the only way to prevent it. The traditional Christian view is expressed in the 37th of the 39 Articles: "The laws of the Realm may punish Christian men with death for heinous and grievous offences."

3. Yet again it does not follow that capital punishment must be retained by Great Britain in the 20th century and in peacetime. That question is to be examined and not foreclosed. On what grounds then is the retention of capital punishment defended?

Deterrence

"Capital punishment is so repulsive," said *The Times*, "that no civilized community would continue it unless convinced that there is no other means of protecting life." The primary object then will be to prevent murder by associating "salutary terror" with its com-

mission. The will to live is the fundamental human impulse and death is "the king of terrors". "They top a cove out here for slugging a bloke," wrote a convict transported to Australia. "That bit of rope, dear Jack, is a great check on a man's temper."

This is an argument which everyone can understand and it clearly has some force. But its cogency is more apparent than real and little of it survives close examination. It is undermined by two considerations. First, the most ferocious penalties are ineffective so long as prospective criminals believe they have a fair chance of escaping them. Secondly, when this is not believed, ferocity is needless. In proportion as it is certain, punishment can dispense with harshness.

First, most murders are committed in hot blood, i.e. in conditions which preclude much consideration of consequences. About two-thirds of the murders committed by men in this country during the last fifty years were crimes of passion, either springing from sexual jealousy or occurring in the height of a quarrel or fight. Further, many of those liable to commit murder are persons of low-grade intelligence and imagination. They are little susceptible to any remote and problematical consequences of their acts. Finally, the calculating criminal of greater intelligence is usually a gambler. To whatever forfeit he is liable, it does not appal him so long as he does not expect to have to pay. If he commits a murder, he may not be detected; if detected, he may not be caught; if caught, he may not be convicted; if convicted, he may still be reprieved. In only a small percentage of the murders known to have been done during the last twenty years, has the murderer in fact been hanged. Thus it is certainty rather than severity of punishment which really deters, in the field of penal law no conclusion is more firmly established. An increase in the efficiency of the police force does more to prevent murder than the busiest hangman can achieve. The barbarities of the old penal law were due to an effort to compensate for uncertainty of punishment by making it ferocious, and they proved futile as well as shocking. "In the middle of the eighteenth century when executions were still public, a prison chaplain interrogated 167 persons under sentence of death as to whether they had ever witnessed a hanging. All but three of them had done so, yet had themselves been undeterred." The hard-bitten post-war "gunman" is not easily to be deterred by a spice of danger.

Secondly, is capital punishment still indispensable, whatever the limits to its effectiveness? The claim to indispensability is somewhat discredited by its indiscriminate use in the past. "Terror alone could

event the commission of that crime under their consideration." This s urged in the House of Lords by the Lord Chief Justice, speaking th all the authority of his office and with the almost unanimous pport of his judicial colleagues. The date was 1819 and "the me under consideration" was stealing goods worth five shillings m a shop. To-day no one doubts that he was wrong. When o hundred different offences were liable to capital punishment, vlessness was more rife than it is to-day.

e Example of Others

But the real refutation of the claim that capital punishment is lispensable lies in the example of other civilized countries, a large portion of which have abolished or tacitly disused it. These lude Belgium, Holland, Denmark, Sweden, Norway, Finland, itzerland, Portugal and most of the South American States. Austria d Italy have recently followed suit. All these have dispensed with death penalty without any visible evil effects. Nowhere has olition been followed by a rise in the murder rate. In these ntries at least, capital punishment is not an "indispensable" errent. The relevance of this analogy to our own problem can y be disputed on the unconvincing supposition that large sections our people are so much more savage and undisciplined than their ghbours that a degree of mildness attainable in Mexico, Portugal Brazil is impracticable here.

No doubt our first reaction to such statistics tends to be stubborn redulity. That the fear of death or of intense pain must be strong errents seems to be plain common sense. We know they are l "there's an end on't." Hence we suspect and resent any ument which seems to disturb this conviction. But though such eaction is most natural, it is indefensible. Here the history of t battles over penal reform is an instructive warning and Hansard unds in examples. Those who gradually purged the Statute ok, Romilly and his allies, were constantly accused of senti- ntalism. But, looking back, we can see that this is the precise erse of the truth. It was the opponents of reform who were the timentalists, basing themselves on their own inner assurance and tting their minds to any facts which clashed with their pre- sessions. It was the reformers who were the realists, having been pains to collect and weigh all the relevant evidence. In testily shing aside the statistical evidence offered, perhaps we in our eration are showing ourselves to be stiff-necked resisters of the ly Ghost as all our fathers were.

The deterrent argument for capital punishment then breaks dow
The death-penalty is neither a very effective nor an irreplaceab
deterrent to murder. But even if it were, that would not in itse
be a sufficient justification for imposing it, and in our hearts fe
of us really suppose that it would. It would be a very importa
subsidiary aim, but it is not the basic condition. This can be show
on two grounds.

1. Belief that deterrence is the primary and sufficient justificatio
of the death-penalty leads to impossible consequences. On th
showing we should never have abolished public execution
"Executions," said Dr. Johnson, "are intended to draw spectator
if they do not, they do not answer their purpose"; and if deterren
were the only criterion, this would be unanswerable. Again, if o
object were to terrify, why do not we, like our ancestors, increa
the terror by torture? Above all, why do we not penalize th
offender's family and friends as well as himself? For politic
offences the Nazis employed this weapon with unimpeachable log
and probably with strong deterrent effect.

We recoil from such inferences with a shudder, though, if dete
rence were the only object in view, our queasiness would be irrationa
But we reject them for the following reasons. Any extra deterre
effect which public executions may have had is far outweighed b
their demoralizing and brutalizing tendency; by familiarizing th
public with horrors, they caused human life to be held cheap. An
deliberate infliction of torture is for us unthinkable wickedne
degrading all who take part. Whatever its deterrent effect, punis
ment of those who have no personal guilt is monstrous injustice.

2. It is only for the crime of murder that capital punishment
seriously defended to-day; and, in most people's eyes, murder is
a class by itself. When Romilly and his friends sought to aboli
capital punishment for other crimes, they could appeal to popul
sentiment and could demand that criminal law should be adapte
to "the moral and religious sentiments of the nation"; there was
glaring discrepancy between the criminal's dreadful fate and th
measure of his ill-desert. But when murder is in question, popul
feeling is on the other side. The abolition of capital punishme
for murder has been cancelled just because legislation had outru
the moral and religious sentiments of the nation. This suggests th
no plea of public interest is regarded as sufficient and that gener
opinion will only acquiesce in the death-penalty when it sees son

rough justice in it. By wantonly taking the life of another, a murderer, alone among criminals, may be regarded as having justly forfeited his own life.

It is true that treason as well as murder is still occasionally punished with death. But it is doubtful whether this would happen except in wartime or in a war atmosphere when such punishment is not purely protective or deterrent, for "traitors" are held in indignant reprobation. On the other hand, when a foreign spy is caught and shot, that is an act not of punishment but of war.

Retributive Justice

"Whoso sheddeth man's blood, by man shall his blood be shed." As a man has done, so shall he fare. This principle appeals to a sense of fitness which is deeply embedded in human sentiment. So far as the victim is concerned, it is felt that murder is a final and irrevocable act and that it is properly met by a punishment which is equally final and irrevocable. The signal overthrow of the wicked is not simply a painful necessity; it is a spontaneous work of irrepressible indignation. When the lord of the vineyard miserably destroys the wicked husbandmen, all honest men rejoice. "Some murders are so horrible," said Mr. Clynes in 1929, speaking as Home Secretary in the House of Commons, "that the conscience of the community would be revolted if the murderer were allowed to live." In a similar spirit the biographer of a famous judge said of him: "His hatred of brutality included hatred of brutes. He did not affect to be reluctant to do his duty . . . He showed rather the stern satisfaction of a man suppressing a noxious human reptile."

There is often some reluctance to admit how large a part this sense of retributive justice plays in the public approval of capital punishment. "Retribution" has come to have a bad name, and enlightenment is widely supposed to admit of punishment only for deterrent or reformatory purposes. But this reluctance is mistaken. In some of its forms retribution is a less, but in others it is a more, enlightened ground for punishment than deterrence. At its crudest no doubt it is due to a primitive and unregenerate impulse to hurt in return for being hurt. Much of the blind clamour for flogging or hanging which follows each outbreak of violent crime springs from a blend of anger and alarm which demands an outlet, irrespective of consequences, and will not be baulked. Also the apparent self-evidence of the rule of tit for tat is superficial. The

tariff by which accounts are presumed to be squared when life is taken for life does not bear scrutiny, since one unlawful killing may vary vastly from another in degree of wickedness.

But retributive justice can be understood in a way which does not diminish with moral growth but even bulks larger. In a rude or unsettled society governments have little moral authority and control their subjects only in the degree to which they wield physical force. Their punishments only check crime in so far as they intimidate the lawless. But in civilized society Government relies for obedience more on moral prestige than on violent repression. Its prohibitions and penalties are effective not simply in proportion as it is formidable, but in proportion as it is august. When law has been infringed, it is the verdict rather than the sentence which matters most. Indeed the chief function of the sentence is to underline the verdict. It stigmatizes crime, not only as dangerous to the perpetrator, but as execrably wicked. It seeks not only to demonstrate that crime is "an ill-bargain for the offender", but to excite against it a sentiment of horror. At this level the object is less to hurt than to convince the public—and, if possible, the culprit himself—of the wrongfulness of crime. Hence the verdict of "guilty" is not only pronounced but is embodied in dramatic action. "The sentence of the law," says Fitzjames Stephen, "is to the moral sentiment of the public what a seal is to hot wax. It fixes a transient sentiment. It stamps a mark on the wrongdoer for life."

The application of this conception to capital punishment is obvious. The moral status of capital punishment will depend not on what it is in itself, but on what it signifies. The real test is not its direct effect in deterring potential murderers but its long-term influence on the conscience of the community. In the most dramatic way imaginable the hanging of a murderer symbolizes the community's condemnation and repudiation of his deed and affixes to it a brand of infamy.

The execution of a murderer is a solemn ritual act. Its object is not only to demonstrate that murder does not pay but to stamp it as shameful. The penalty is not only death but death with ignominy. That is why every precaution is taken against a convicted murderer's committing suicide and thus, like Goering, "cheating the gallows".

A clear and impressive statement of this view was given by Bishop Haigh, then Bishop of Winchester, speaking in the House of Lords (April 27, 1948). He claimed that the death-penalty fulfils

is function in an unequalled way because of the quasi-religious nse of awe which attaches to it. In wantonly taking a life, the urderer is felt somehow to have invaded the sphere of the "sacred" id to be guilty of profanity. His impious act can only be ountered by imposing on him a penalty which also has a "numinous" aracter. This, it is urged, is a deeply rooted belief, which cannot wholly rationalized but should not be summarily dismissed.

ne Case for Retention

This, then, is the case for retaining capital punishment as it is it by its best advocates to-day. Capital punishment, they assert, s now been reduced to a minimum. It is only inflicted for murder or, very exceptionally, for something regarded as equally wicked. practice the sentence is only carried out where the murder is dged to be really vile. So in effect we have a distinction between urders of the first and of the second degree, which is all the tter for not being rigid and statutory but depending on the scretion of the Home Secretary in advising reprieves. He exercises at discretion responsibly and humanely in consultation with the perienced officers of his Department and with the trial judge. hen reprieve is withheld two things are to be remembered:—

First, some criminals appear to be irredeemably bad, at least so as the resources of organized human society go. "What can be ne with such a fiend," asks Mr. Justice Travers Humphreys, oking back on the trial of the poisoner, Seddon, whom he had osecuted, "except to treat him as a poisonous snake at large or a ad dog is treated?"

Secondly, in capital punishment as we now have it, just because is so rare and, in quality, so abnormal, society gives a solemn and forgettable witness to the sanctity of the commandment, "Thou alt do no murder". Thus it embodies and deepens—and its total olition would impair—"the general sense of the wickedness of ckedness, of the criminality of crime".

Here is the case for retention of capital punishment at its strongest. e Bishop's criterion is the right one: it is above all by its indirect d long-term influence on the public conscience that capital punish- nt must be judged. But here it is misapplied, since the most nificant and lasting consequences of capital punishment are left t of the reckoning. The only reliable protection for human life the growth of a keen sense of its sanctity; and this not only at the el of a conscious belief, but as an ingrained habit of feeling and aving. The existence of such a habit is vividly revealed when

fire or flood or other natural calamity occurs. Then all concerne react instantly and unhesitatingly, with an overmastering ar unquestioning determination to save life at all costs. To recoil horror from taking the life of another through greed or passion not nature, but it can become second nature. This is a hard-wo achievement of civilization and it is easily imperilled, as we ha seen too plainly in Europe during the last twenty years. It is o this deep-seated mental disposition that all moral revulsion to murd rests. Whatever enhances this will make life safer and murder mo unthinkable. Whatever weakens it will have the contrary effec In our present society, will retention or abolition of capital punis ment most enhance it? Divested of irrelevancies, that is the cruci question.

Killing to End Murder

In present conditions, I suggest, the verdict must be given again retention on two main grounds.

1. The first is the violence of the paradox entailed by advoca of capital punishment in this context. This does not automatical condemn it, but it puts the onus of proof on the defence. I agr that there are some social conditions in which even so horrible thing as the death penalty may be the lesser of two evil alternative "The war to end war" may furnish an analogy, though we are mo conscious than formerly of its all-but-impossibility. One may ho that international order is still so rudimentary that war may, o occasion, be a lesser evil than non-resistance. But that is no parall to the internal condition of England in 1953.

For most of us the violence of the paradox is obscured by o remoteness from the scene of action and our dullness of imaginatio But there is much evidence that the nervous strain on all who ha much to do with a man condemned to death is extreme, on t prison officers, on his fellow prisoners, on the chaplain and abo all on the doctor who is required to outrage every profession instinct. In so far as they are parties to carrying out the sentenc they must suspend in themselves towards one man that prima impulse of good will which, towards men generally, the who procedure is *ex hypothesi* designed to stimulate. Some sentenc from Macaulay's diary are pertinent here. In expressing his flamin indignation at the outrages committed on women and childr during the Indian Mutiny and his eagerness that a dire retributi should be wreaked on the perpetrators, he suddenly pulls himse up. "Shall we not hold human life generally cheaper than we ha

ne'? Having brought ourselves to exult in the misery of the guilty, all we not feel less sympathy for the sufferings of the innocent'? one sense no doubt, in exacting a tremendous retribution, we e doing our duty and performing an act of mercy. So is Calcraft nen he hangs a murderer. Yet the habit of hanging murderers is und to injure the character."

It follows that here the normal presumption is to be reversed. heavy and undischarged burden of proof rests on the defenders the *status quo*, and the widespread failure to realize this is gically mistaken. Even Bishop Haigh has said: "We must be isfied by the strongest possible reasons that we are not interfering *bitrarily* and *needlessly* with so *happy* a balance of forces as are nbodied in our administration of the death-penalty at this time". ie epithets which I have italicised are unfortunate but significant. ney illustrate how custom can blind even the most humane and ristian mind to a plain truth; for capital punishment is in itself unnatural and repugnant as to require at any time the strongest gument from need to justify it. If, even in the best of us, miliarity with capital punishment can so dull sensitiveness, what likely to be its effect on the worst for whom it is supposed to be culiarly needed as an awful warning? It is arguable—though I not believe it is true—that some use of capital punishment is ll a grievous necessity. But if we cannot defend reverence for man life, when it is outraged, except by taking another life, it is ely unarguable that this is anything but profoundly shocking. question whether it is still necessary can never be arbitrary or timely. Our great-grandsons are likely to regard our present mplacency with the astonishment we feel in contemplating our eat-grandfathers' contentment with the savage penal code of the rly nineteenth century. "How could they be so blind?"

amour?

2. The quasi-religious character of the death-penalty has an remely sinister aspect. In the eyes of vast numbers the fact that murderer is in peril of his own life surrounds him with an ense and lurid interest. On the morning of the execution of s. Thompson, a lady of my acquaintance was excitedly asked the ne by a tradesman's boy delivering parcels. On being told that was a little after nine, he said: "Then she's dead by now". ousands of other boys, all over England, will have been doing

the same thing. It is fantastic to suppose that the influence o them of the death-penalty was salutary rather than demoralizin

The wretched boy, Craig, who shot a Croydon policeman, appea to have been steeped in stories of gunmen whom the risks they ra invested with an artificial glamour. After the refusal of a repriev to Gifford the chief feature of the front page of a Sunday newspap was his letters to his fiancée "in view of their great interest". In suc ways the minds of the young and ill-balanced are deluged with stream of morbidity. Such damage far outweighs any special—b highly problematical—effect which capital punishment may have the way of deterrence or moral education. It is indeed the deat penalty itself that accounts for much of the morbid fascinatio which now surrounds these cases and gives them so high a publicit value for the less responsible Press. Its abolition might be expecte to reduce markedly the element of melodrama.

I conclude that

1. The incomparable deterrent efficacy claimed for capital punish ment is not made out;
2. In any case that alone would be insufficient ground fo imposing it;
3. On the plane on which Bishop Haigh has rightly placed th argument, the balance of advantage is strongly again retention. In a society such as ours, an estimate of mora profit and loss such as led to the abandonment of publi executions, to-day dictates the total abolition of capita punishment.

Admittedly, a great mass of opinion is not yet convinced of th conclusion; and since legislation cannot go far in advance of publi opinion, it may be that the moment has not yet come for anothe attempt to abolish capital punishment by law. But there is a abundant reason for setting ourselves to convert responsible opinio to abolition by every means in our power.

THE LORD'S PRAYER

The third impression of PATERNOSTER, a meditation on the Lord's Praye first published as a supplement to the "Christian News-Letter" in January 194 is available from "The Christian Frontier", 8 The Cloisters, Windsor Castl

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PATERNOSTER is "an attempt to translate into words of prayer some of the thought which has found expression in the News-Letter".

C.N-L. No. 62

Letters from East Africa

A correspondent in Kenya writes:

"It is very clear that what is patent nd above the surface in the Mau-Mau ituation in Kikuyu . . . is latent and t varying degrees beneath the surface n other parts, indeed possibly over a reater area in Africa than many would are to acknowledge.

"We have seen quite a lot of the aithful 'remnants' of the Church, parcularly in the so-called bad areas in ikuyu country and in the Rift Valley. he experience through which they have assed has been to them a cleansing, rengthening process; fellowship is a al, dynamic thing; they realize themlves called to 'lowliness, obedience, rvice, faithfulness' (Ephesians 4. 1-6) ter the fashion and example of their ord and Saviour and ours (Philippians 5-8).

"Nor has this challenge to a deepened ith passed unheeded by others. There as been a marked effect on European ongregations, and one consequence has en a deepening of the bonds of ffection, already beginning to be tablished, between European Chrisans and their African fellows. Conderable sums of money have been ollected for the relief of destitute frican Christians, and gifts of clothing, ankets and cooking pots have been ade through the Nairobi congregaons.

"Mau-Mau is not fundamentally ikuyu; it most certainly is not 'a turn to Kikuyu savagery' as is so ten said. While it is clear that those ho developed it made a strong appeal tribal custom, even, I still believe, aiting for a time of general tribal spectancy at which to launch the neral *coup d'état*, the cult itself has ndamental non-Kikuyu characterstics. Those who are bound by the gher degrees of oath are possessed by fanatical blood-lust; the use of human blood in the administration of all the oaths, now even including that of the first degree (the 'fellow-traveller's' oath which has been administered by force to thousands) is not a Kikuyu custom; the practices of Mau-Mau include traces of cannibalism, a wholly un-Kikuyu custom; and the use of women's clothing by brigands in order to effect disguise is wholly repugnant to Kikuyu custom.

"The foundations of Mau-Mau are deep-rooted in the past. It is a deep-laid plot, some elements of which go back between twenty and twenty-five years. When it is remembered that the effective association of Missions and Government with these parts goes back only fifty years this period of planned disaffection is a long one.

"The seed-beds of Mau-Mau have been in the towns and settled areas, and there are still indications that such management of Mau-Mau as continues to be exercised comes still from those areas, possibly from Nairobi itself. . . .

"The general plan of campaign now seems clearer: those Europeans who have been murdered have not been of the type who is often caricatured as 'the typical Kenya settler' with his hide whip and fierce bark. The European victims of Mau-Mau's savagery represent the kind, quiet, ordinary sort of people, often those who have taken an active part in fostering good relations with their African employees and neighbours. As far as Kikuyu victims are concerned, they have been the loyal members of the tribe, and outstanding Christians. This has lain all our clergy, lay-readers and Church school-teachers open to attack.

"When Rebecca and Gunson were murdered, their 'crime' was that they had given tea to a tired policeman.

"When Andrew was murdered, an attack was also made on one of our

padres, the Rev. Samuel Muhoro, and his wife. The letters M-A-U were slashed with knives on his arms; his blood was mixed with earth and placed upon his lips and the oath read over him; his home was looted; and they were left as good as dead. Both survived. And he was one of the kindest and nicest of men, and a faithful pastor.

"It is as if it had been planned to eliminate the decent Europeans, liquidate resistance within the tribe, and then . . . then finish off the job with an absolute holocaust."

An Australian missionary in Tanganyika writes:

" 'The great majority of those to whom and on whose behalf our mission is directed . . . are submerged in the vague "personality" of the group to which they belong. They think as a unit and subscribe only to those ideas which the group holds . . . hence it is impossible to draw them to Christ as individuals. Either the whole group goes over to Him, or no one does. . . . That does not mean a conquest of the entire class (which "class" is an entity but not a reality), but of *this* group or this portion here and now.' That quotation from the Abbe Michonneau I believe to be substantially and profoundly true, both from my experience in the ministry at home before I came to Africa, and also amongst both Africans and Europeans out here. . . .

"Amongst the Church-going Europeans here there are those who are reaching out to express awakened faith and enlightened judgment in the realms of everyday life around them, helping Africans to change the pattern of social life. Notable in this connexion is an officer of the Social Development Department in whom are drawn together threads of Trade Union life and Methodist Chapel, Provincial University and Merchant Navy. 'He is the first Government official I have ever heard speak like that', an African said of him after he had told a number of them that 'none of their hopes of reform, their African Associations or any other movements would get them anywhere except in as far as they express Christ through them.' . . .

"Many more Europeans are willing to 'work for' the Church, to serve on its councils. But their idea of the Church's role in society has been circumscribed by Public School, social status and prestige, and their own position in the Government. . . . A District Commissioner's wife told me in one animated breath that she was the grand-daughter of a clergyman, and then soon after went on to tell me about her little girl: when she had said her prayers she had wanted to pray for their native cook's wife because she was sick. 'Funny the ideas children get, isn't it? I told her you don't pray for everybody, you just pray for your own people.' She and her husband will arrange services for a visiting chaplain and go to them; they'll entertain him in their home—but they don't really expect him to have anything to say that is in any way related to life, nor do they take him seriously if he does. They are conscientious, kindly, and have many other commendable qualities deriving from the 'group mind' of the society in which they grew up. But they don't really expect God, through the Bible, the Church or the Holy Spirit, to have anything to say to them about their job or their attitude to it. . . . It is a whole reorientation of society that is needed—and as long as Britishers have the ultimate authority for government in this country the reorientation must in large measure begin at home. . . .

"The sense of Government's being 'foreign' is not confined, of course, to Africans. The pathos of the situation is that the British settlers feel that Government favours the African at their expense (and are driven as a defensive mechanism to emphasize their own Europeanism), while the African

sents Government just because it is itish anyway. If both sides dropped eir 'communalism' and were con- rned purely with the legitimate mand for *representative government* ere would be in that alone a new ity. Passions on both sides of the owing racial feeling might be abated responsibility were speedily transferred representative authority in the Terri- ry. That transference is Govern- ent's ultimate goal—there is grave ubt as to whether it is working eedily enough towards it. And behind erything at present is the insecurity and uncertainty engendered by U.N.O. Working together with mutual responsibility might be the best way the people on the spot will ever have of coming into a deeper understanding of one another. . . .

"If it were the purpose of our people at home and of our nationals, missionary and non-missionary, here, to seek God's Kingdom first and set forth His Lordship over the political, social and economic areas of life, the transition from being a non-self-governing Territory to a self-governing one would be easy."

Dr. C. E. M. Joad

By Leslie Paul

Dr. C. E. M. Joad, who died in communion with the Church of ngland, was one of the representative men of our times, and his turn to the Church a most significant event. His intellectual and iritual journey was outlined in his last work, *The Recovery of elief*: *A Restatement of Christian Philosophy* (1952), a study which as cogent and human, and surprisingly modest, even humble, for ne with whom these virtues were not usually associated. The nportance of Joad's return to the Church can be grasped only if e recall that he was not simply an academic figure of agnostic views, ut in his day deliberately and openly the leader of an anti-Christian ovement. Twenty years ago, for example, with H. G. Wells as e god-father, Dr. Joad founded the Federation of Progressive cieties and Individuals (of which I was myself for a time a promi- nt member). The F.P.S.I. as it came to be called took up a volutionary platform. It wanted a common creed for left parties roughout the world. But it wanted more than the current socialist id pacifist objectives of most members of the Labour Party, and it uld not accept, as an alternative, the Communist objectives, for it w that these were only too often irrational, and activated by otives of hate, like a religion gone bad. The F.P.S.I. programme as sweeping enough. It called for world government, world anning, world socialism, and the modernisation and international- ition of education; in social questions it demanded the legalisation

of abortion, the abolition of laws penalizing sexual abnormality, an provision for voluntary sterilization. It sought in fact a degree c sexual freedom never before contemplated by any reforming grou It wanted lots of other things—Law Reform, Easy Divorce, Tow and Country Planning, a secularised society, with disestablishmer and disendowment of all state churches, and the abolition of th Blasphemy Laws.

In *Manifesto* (1933) by Joad and others, and edited by Joad, th work which launched the Federation, the Church was angrily attacke as one of the principal enemies of 'progressives'. Joad deplored i influence on men's minds, its hold upon education, and argued tha its thought was reactionary, and its record in war and most othe things, contemptible. The chapter on "The Secularization of th State" (not by Joad) pulled out all the stops of atheistic, rationali and communist propaganda against Christianity and the churche They were part of the capitalist evil to be swept away if a rationa and wholesome society were to be established. It is therefore wort seeing how Joad the anti-clerical became Joad the churchgoer.

During the first thirty or so years of this century the great god of the young men were H. G. Wells and Bernard Shaw. Th attraction of Shaw and Wells for the young was that, if they lecture the age on its sins, they were also a part of its follies. Shaw an Wells, the one with his wit, his iconoclasm, his political and literar daring, and the other with his world-conscience, his idealism, and hi love of science, were an avant-garde, the emancipated men, th augurs of a new age. One of the young men who took a long, dee draught of the heady wine they proffered was C. E. M. Joad. Joa confessed many times that Shaw and Wells gave him a shock fro which he never recovered and that when he first met Shaw in th flesh, at an Oxford dinner party before the First World War, h trembled at the knees.

It goes without saying that the young Joad who lined himself u behind Shaw, about forty years ago, adopted his forthright but rathe materialistic socialism, and his somewhat obscure views of the Li Force. But there was something else. Bernard Shaw was a exhibitionist. His disciples believed it obligatory to cut the sam kind of dash in public. They were not as other men, they thanke the Life Force for it, and they proposed to prove it. They spok with the Shavian gift of tongues, condemning the stupidities of th common man, and gloried in their own contempt for social co ventions. They cultivated a witty insolence—anything might b

id, however outrageous, so long as it was neither stuffy nor ompous. And it was Joad who, more than any other man in our ntury, sought to live, to incarnate, what Shaw and Wells often, after l, only *talked* about; and as a consequence, it was he that became e idol and representative man of the progressives and rationalists.

If one looks back at an early Joad, at so to speak a vintage piece, e Joad's *Under the Fifth Rib,* a "belligerent autobiography" he ublished just twenty years ago, one is able to measure the extent to nich Joad changed. *Under the Fifth Rib* set out to shock and atter: it had chapters on such topics as Joad's cheerful lack of orals, or his dislike of litter, or his amazement at the scandal caused the shrinkage in the size of swimming costumes season by season. ood heavens, he was asking, why shouldn't the body be exposed? hy shouldn't we all do what we like and live happily ever after? ne scorn for Christian morals, and almost every other sort, was solute. The net impression now is that this was the 20th century rsion of the doctrine of nihilism.

Well, all that was twenty years ago, and a lot of water has flowed der the bridges, and Joad was not the only one of us to emerge om the wars and spiritual crises of our times a chastened man. owards the end of the Second World War, one gathers, his dis- usionment was complete and he began intermittently, and partly t of curiosity, to attend church again. He was attracted by the auty of the setting, and the Liturgy. "And both of these," he ote, "did, indeed, have their way with me, calming my spirit and eparing me, albeit unconsciously, for a change of heart . . ." It s the experience of evil which brought him round slowly to the ristian position. As he made clear in his first sketch of his anging mood, *God and Evil,* published in 1946, evil had become him an objective thing, "a real and possibly incorrigible factor the world, and, therefore, in man's nature." In *Recovery of Belief* set out his change of view in these words:

'The view of human evil which I adopted unthinkingly as a young n I have come fundamentally to disbelieve. Plausible, perhaps, ring the first fourteen years of this century when . . . the state of nkind seemed to be improving . . . it has been rendered utterly plausible by the events of the last forty years. To me, at any rate, view of evil implied by Marxism, expressed by Shaw and main- ned by modern psychotherapy, a view which regards evil as the product of circumstances, which circumstances can, therefore, alter l even eliminate, has come to seem intolerably shallow and the

contrary view of it as endemic in man, more particularly in it Christian form, the doctrine of original sin, to express a deep an essential insight into human nature." (P. 63.)

It was the discovery of evil which turned his mind to thought o God, for if this real evil really existed, what was its source, how had i come to be lodged in the universe? Neither materialist nor idealis philosophies helped him. Both in fact tended to make light of evi and his dilemma became so great that in *God and Evil* he cam close to Manicheanism, close to the view that there was an eterna fight between God and Evil since God's control of His universe wa an incomplete one. But he found that nothing made sense o the experience of evil except Christian doctrine. Christianity speak of the importance of the moral life, in which evil is really met, i the eyes of God who is the source of moral values. The moral lif is the personal life, and the meaning of personality is to be found i the freedom with which it is endowed by its Creator, and it is fro this freedom that the possibilities both of good and evil spring in th life of men. No other religious view encouraged him to fight agains evil, but in the liturgies of his Church, Joad said, he was assured tha the struggle mattered; he discovered that God is a Person who ha an interest in him, Who will, if he prays to Him, give him hel "Here," wrote Joad, "is a creed which can affect a man's life; creed to live by; a creed to afford comfort in trouble and help i danger."

We can understand the spiritual struggle Joad went through— is typical of our times—but how, intellectually, did he move to th absolute Christian position he finally occupied, which accepted th miracles as well as the Divinity of Christ? It's worth remindin ourselves that Joad was always more than the darling of the le intellectuals or the *enfant terrible* of the Brains' Trust. He was serious philosopher. His great work in this field was *Matter, Li and Value*, published in 1929. This worked out in a systematic wa the vitalist theories which Joad first learnt from Shaw, though carried them farther than ever Shaw himself could have done. An while it adopted the theory of emergent evolution so popular that day, it did so with important differences. Joad, in *Matter, Li* and *Value*, denied the continuity of process between inorgan matter, life and mind. These spheres or planes of existence, thoug related, were essentially discontinuous: the universe was not on evolutionary process, it was organised in hierarchies. Above all, h felt compelled to argue for the independent existence of value

alues were not emergent. Values, whether moral, aesthetic, or ientific, were logically independent of the processes whereby we rived at them. All this pointed to the Platonist in Joad. He saw at the eternal flux or change only makes sense in the light of ernal and unchanging values, in the light of the transcendent alities, Beauty, Truth and Goodness. However much Joad's ilosophy changed, he stuck to his guns where his theory of values as concerned, and he also, not surprisingly, remained uncompromngly *dualist* all his intellectual life. He was never prepared to cept that mind can be reduced to the reactions of matter, or matter nsidered purely as the construct of mind. Mind is mind, and atter is matter, he asserted. We have to reckon with the indendence of each of them.

In *Recovery of Belief* he asserted once again the Platonic element his philosophy. In the past, when he was a rationalist and a avian socialist, his dualism, and theory of values, had an awkward ok. They did not appear to fit in with his political views or with e self-indulgent hedonism he advertised to the world. But as part a Christian philosophy they made very great sense indeed. The istence of an independent principle, mind, led Joad to the view at the human person is a trinity—matter, mind and soul. The dependence of the mental and spiritual principles in man is susned by evidence of paranormal phenomena—the extra-sensory periments of Rhine for example, and the supernatural experiences the ages. In its turn this evidence has bearing on the way, convably, God, though transcendent, may work in the world. God's ntinuous intervention, if only through the grace breathed into men, ay be taken as normal, and the Incarnation only the special and amatic form of it. So far Joad's own philosophy led him up *wards* God. But he admitted, in *Recovery of Belief*, that all was t susceptible to reason: there are mysteries beyond, which involve th. One of them is the Church itself. How could it have survived own follies and crimes if it was not the will of God? "How," he ote, "could such a handful of unlettered and discouraged men ve made the impact they did upon the Roman world, *unless* they re convinced of the truth of what they proclaimed, more particuly of the truth of the Resurrection, and *unless* they received conuous assistance from God as mediated by the Holy Ghost?"

So Joad came round in the end: but it really was the end, and a ene rather than a bitter one. One has heard the sincerity of his nversion questioned. Naturally, his somewhat insufferable public

manners got in his own light here. But it would be unworthy
doubt his sincerity; *The Recovery of Belief* is not the autobiograph
of a poseur. It is, in fact, goodbye to *Under the Fifth Rib* and a
that. It must have taken some courage to throw over all that milita
anti-Christianity of the interwar years, and we glimpse here an
there in Joad's later writings a sense of his own surprise at th
journey he is being forced to make. There is a passage in th
writings of the poet Péguy which speaks of grace as working by som
mysterious and inexorable pressure, like water trickling unnotice
through a Loire dyke. It is that kind of pressure we can see at wo
in the life of Joad, the representative man of the half century he an
we have said goodbye to.

Book Reviews

Bridging the Gaps

Life is Commitment. By Dr. J. H. Oldham. (S.C.M. Press. 12s. 6d.)

"Only connect", insists one of the characters in *Howard's End;* this might well be the motto for Dr. Oldham's life, which has been spent in seeing connexions between subjects generally considered irrelevant, and opening up lines of communication between people who had despaired of ever finding a common language. In his latest book, *Life is Commitment*, originally given as a series of lectures, Dr. Oldham sets out some of the conclusions which he has reached, partly as he says, as "an attempt to make clear to myself the faith by which I live", but also in an effort "towards building a bridge of understanding" between those who accept the Christian faith and those who do not.

Dr. Oldham begins where we are, faced with the problems of the scientific world-view, and the breakdown of human contacts and human confidence. In the first two chapters of the book he considers these questions, and argu
that some sorts of knowledge, a
perhaps the most important, dema
personal decision and commitment, n
merely technical achievement. M
only discover their true nature
personal relations with their fellow-me
All this, as Dr. Oldham says, is comm
ground to Christians and a good ma
humanists, but he remarks that it is
good Christians attempting to expla
their faith "if the prior question has n
been faced and answered whether ever
thing that they are concerned with
not . . . a projection of human nee
into the heavens." These two chapte
and the third on the being of God for
perhaps the most valuable part of t
book.

They are followed by a considerati
of Christ, the Church and the place
the Christian in the world. Here
criticism suggests itself. In his anxie
to avoid the wrong meanings of "do

atic" and "authoritarian" Dr. Oldham ems to underestimate the positive eaning of these words. We seem ced with a choice between an absolute uthoritarianism, and complete freedom f individual judgement. On the other and, the chapters are full of illumina- on on such points as the necessity of ie Church's learning from the non- hristian world and the place of the ity in the Christian community. Instead of making itself the centre and ppealing to those outside to attend its rvices and take part in its own institu- onal activities, the Church needs to oncern itself in a new way with the ruggles and problems of those of its embers who are living in the real orld and helping by their daily ecisions to direct its course."

But it would be impossible in short compass to exhaust the wisdom of the book, most noticeable perhaps in Dr. Oldham's asides. "To put it bluntly, there can be a great deal of hypocrisy and clap-trap in talk about the defence of 'Western values' against Communism", or "It may be that our hesitancies and reluctances about affirmations relating to the person of Christ have their source in part at least in the narrowness of our own vision and the poverty of our own experience of the meaning of love". Wherever we look in the book we find signs of how deeply Dr. Oldham has been involved in the life of the contemporary world, and how fully he has committed himself to the life of God, which underlies it, and alone makes sense of world events.

A. M. ALLCHIN.

Parliamentary Government in the Colonies

roblems of Parliamentary Government in Colonies. A report prepared by the Hansard Society. (London 1953. Hansard Society 12s. 6d.)

"This", says Commander Stephen ing-Hall in his Foreword, "is a study f a limited character into the results f disconnected research which has en made into the various aspects of ie problem" of developing parliamen- ry institutions in colonial territories. he book begins by making the essential oint that, whether or not parliamentary stitutions are, in Lord Hailey's words, the pattern of government best suited colonial conditions", "leaders of pinion" in most British colonies emand some form of parliamentary overnment. This is the core of the roblem. There follow six chapters, ch discussing some factors in the roblem. First, "six of the modern cular ideologies", namely Imperialism, lationalism, Internationalism, Race, ommunism and Democracy are briefly iscussed. Then comes a chapter containing short summaries of the policies of the Colonial Powers. Two chapters of central importance come next, one dealing with " Some obstacles and some hopeful signs" and the other with the baffling problems of what have come to be called "Plural Societies", territories in which two or more social communities live side by side yet without mingling. The next chapter considers the problems of local government and concludes that "we cannot, in the short run, look to local government as a school for Parliament". The following chapter discusses something called "Functional Co-operation" within which vague and apparently all-embracing rubric are included such diverse bodies as the Caribbean Commission, the East African High Commission, the Colonial Development Corporation and Autonomous Boards and Committees. A concluding

chapter brings together "some of the proposals which others have advanced", *not*, it is emphasised, "recommendations" of the Report.

All this adds up to quite a useful and pleasantly written introduction to the subject for those who know little about it. But, as the Foreword recognizes, it is not a book which adds to our knowledge or increases our understanding of these problems. To condemn it on these grounds would be foolish as well as unjust, since we should be doing so because it failed to provide something which those concerned did not seek to supply. But when Commander King-Hall, after recognizing the "interim character" of the work and the need for research—"prolonged, original, and basic"—into these problems, goes on to say that the Hansard Society would be glad to hear from anyone prepared to finance a major study of this kind, we are, it is submitted, entitled to draw attention to one of the most disappointing features of the inquiry, namely its entire failure to formulate what questions such research should seek to answer, and by what specific investigations. Nor is this defect accidental: it arises naturally from the Report's preoccupation with the pragmatic and, especially, with the question "what ought Colonial Powers to do?" rather than with the consideration of what social, economic and psychological factors in "colonial" and "underdeveloped" territories are relevant to the emergence, and, still more, the stability of parliamentary democracy in such territories.

Even in a short introductory book like this, it would, for example, be much more instructive if instead of the inevitably jejune summaries of the policies of individual colonial powers, colonial policies had been discussed in a manner which focused attention on the fundamental issue, the impact of Western technologically advanced society on other, technologically backward, societies, the consequent problem of violent and unevenly distributed social change and their relation t policies like "assimilation" or "segrega tion". This would have made inevit able some more adequate treatment of th economic factor than the cursor discussion of economic aid and technica assistance in Chapter IV. Perhaps th most fundamental consideration of a is that in periods of great social up heaval, such as are inevitable if rapi economic change is to occur in thes territories, there are great divergence of outlook among people living in th same territory. The existence of thes divergences and the frustrations ofte associated with them, make it exceedingl difficult to achieve that "agreement o a few fundamental matters so stron that it allows differences of view o matters less fundamental", which th Report, echoing Balfour, rightly con siders essential to the stability o parliamentary government. It is suc fundamental disagreements which lea to demands for the strong govern ment that, in such circumstances parliamentary democracy cannot pro vide. History will perhaps blame th Colonial Powers for the intellectua laziness and insularity which led them not to analyse these problems until i was too late, in most cases, for th Colonial Power to exercise the decisiv influence which it might have done ha it been capable of throwing its whol weight into the social and economi transformation of these societies whil its political dominance was still un questioned. If in their heyday Colonia Powers could have achieved somethin of the radical transformation whic Kemal Attaturk and his follower effected in Turkey, the prospects o Parliamentary Government in some a least of these territories would be les uncertain.

KENNETH ROBINSON.

An African comment on the same report

The Hansard Society report, "Problems of Parliamentary Government in Colonies", is both short and comprehensive. The crux of the problem is that dependent territories must telescope everything; they must develop parliamentary institutions at the same time as they establish "welfare states", and in this task they need both indigenous leadership and external assistance from various agencies. All this is not new to the West African. What is refreshing is that the report states the African viewpoint with great fairness: the educated minority is the political "representative" of the people as a whole; it is natural for dependent peoples, intent upon political emancipation, to look economic gift horses in the mouth.

The Report, however, is not as up-to-date in colonial opinion as it is in the metropolitan trend of thought. It is true that the British have put a scaffolding" of District Officers round immature "local authorities", but it is not true that the Africans merely wish to turn this white scaffolding into a black scaffolding; they genuinely realize the complexity of relations between local government and larger units, and they understand the need for a centrally organized inspectorate and for machinery to keep the capital and the districts in touch. The live issue to them is the creation of a "Local Civil Service" as in the Gold Coast, where all officials, whether African or British, will come under the control of the Gold Coast Government. The suggestion that a unified Commonwealth Civil Service should be established under a fusion of the Colonial Office and the Commonwealth Relations Office seems to Africans to be a camouflaged way of keeping Colonial Office control. They feel that real self-government should be marked by a transfer from the Colonial Office to the Commonwealth Relations Office. The report, however, rightly stresses the immense importance of sound education, even of the parliamentarians, and the suggestion that opportunities be found for these to gain first-hand experience of the working of older Parliaments will receive wide support among Africans.

SABURI BIOBAKU.

Man Made Easy

Communism and Man. By F. J. Sheed (Sheed and Ward, pp. XII-207, 3s. 6d.).
Society and Sanity. By F. J. Sheed (Sheed and Ward, pp. VI-225, 10s. 6d.).

Mr. F. J. Sheed is well known as a lucid expositor of a certain school of Roman Catholic views. These two books, the first of which was published in 1938 and is now reprinted, are concerned with the Christian doctrine of man and with the criticisms of Marxism that arise from this doctrine. In *Society and Sanity* Mr. Sheed discusses basic principles and their application in the life of the family and of the state. In *Communism and Man* Mr. Sheed discusses dialectical materialism and Marxist sociology, then outlines again his own basic principles and shows that in the light of them Marxism stands condemned. Mr. Sheed argues his case clearly and vigorously, yet unconvincingly. Why is this so?

This failure to carry conviction is due partly to the case which Mr. Sheed is arguing, and partly to Mr. Sheed's own passion for clarity, a passion which he indulges at the cost of over-simplification. All doctrines are

reduced to precise statements of principles, all actions are envisaged as the application of theoretical principles to practical problems, all problems are shown to have unambiguous solutions. This leads Mr. Sheed into two kinds of failure. First, he does not really write about Christianity or about Communism; he writes about certain Christian doctrines and certain Marxist theories which he succeeds in communicating intellectually at the cost of failing in the task of awakening our imaginations to the reality of life in the Christian Church or in the Communist Party. Secondly, he seems terribly —and the word is not lightly chosen— unaware of the kind of difficulty and perplexity which confronts contemporary man as he seeks to reflect upon himself. So much for Mr. Sheed's clarity. What is his case?

In *Society and Sanity* Mr. Sheed begins with the dictum that "Sanity means seeing what *is*, living in the reality of things", and goes on to announce that he is concerned with *what man is*. This is, however, misleading. Mr. Sheed turns out to be concerned not with positive knowledge of mankind— the claims of the social sciences are not even examined—but with what man is (theologically) and ought to be (morally and socially). Mr. Sheed lays down principles for man as a member of a family and for man as a member of a state. Much of what he has to say is excellent, but at every point the reader is vexed by a suspicion that Mr. Sheed thinks the rightness of his own views so obvious as hardly to stand in need of argument. Of a view of the world based on belief in God he says, "Once a man has this view of reality as a whole, he will scarcely need arguments against divorce and contraception; until he has it, he will no be convinced by them". Would tha believers were thus unanimous in the moral outlook. Unhappily they are no

In consequence, our scepticism is no so much about Mr. Sheed's particula set of rules—no divorce, no concentratio of political power in public or in privat hands and so on—as about his whol conception of the kind of basic principle necessary to guide human actio Marx, whom Mr. Sheed criticise trenchantly and acutely for his blindnes to the moral and religious nature o man, at least saw that man is not prim arily an intellectual being whose actio are guided by consciously accepte first principles. Nor is a true societ as Mr. Sheed seems to think, one whe certain first principles are common accepted. Mr. Sheed here underrate the binding-force of tradition in societ the way in which political and soci life is largely a matter of *knowing ho* to behave, rather than *knowing th* certain theoretical principles are to b followed.

I hope I have not been unjust to M Sheed's undoubted gifts as a clear an forceful writer on social theory, bu these two books exemplify a certai kind of Christian approach to soci problems which I am convinced ca do nothing but harm. They are amon the best of such books, but their su gestion that Christianity is a panac for social evils, that Christians posse the answers to all the problems of questioning world seems to me to b likely to inspire Christians with false confidence as to their own positio and non-Christians with a false impre sion of the Christian reasons for believi in God.

A. C. MacIntyre.

Improvement For What?

olution in Action. By Julian Huxley. (Chatto & Windus, 1953. 9s. 6d.)

This short book began as a course public lectures given by Dr. Huxley Indiana University and repeated in a odified version for the B.B.C. The iter is an authority on evolution d nobody could wish for a clearer simpler statement of the main facts d ideas on the subject. Whether he describing the processes of natural lection or outlining some stage in the velopment of living beings he is ually lucid and vivid.

Dr. Huxley has another great virtue a writer on this subject: he has voted much thought to the religious d philosophical implications of his entific work and he is never afraid state them. In this respect he carries a great European tradition which threatened when academic workers, ether from timidity or complacency, use to commit themselves outside ir narrow specialisms. I disagree ofoundly with many of Dr. Huxley's oader conclusions, but at a time en traditions are so much shaken public adherence to this particular and of the European tradition is to mind of real importance.

Characteristically, he advocates the option for biological use of a term rrying an obvious ethical content: provement. "Living things", he in-ts, "*are* improved during evolution" 62). He goes on to clarify the idea: he changes . . . in the structure grazing horses' limbs and teeth were lly improvements *in relation to the rses' particular way of life* (reviewer's lics)—rapid running on open plains, d eating hard-stemmed grasses" 63.). Similarly, "*as a flying machine*, nodern bird . . . represents an enor-ous improvement over the clumsy chaeopteryx" (p. 64). The phrases ave put in italics reveal the entry the value-judgments: to "improve" o get "better"; the degree of "goodness" is measured against the purpose or function specified. And "when we . . . take in the whole range of evolutionary time, we see general advance—improvement in all the main properties of life, including its general organization" (p. 65).

But no reason is given (and this seems to be equally characteristic of Dr. Huxley) for regarding any such goals as "good" in themselves: why should a higher degree of organization (for example) be a good thing? To define the "goodness" in terms of "what evolution has produced" is to demand a revaluation of ordinary values as radical as to define it in terms of "what God wills"; but it is extremely difficult to see how such a criterion should justify our preference for St. Francis over Hitler, or how it should justify any sense of moral obligation.

This is the issue which dominates the last chapter, which boldly and provocatively deals with the evolution of human societies: the "primacy of human personality has been . . . a *postulate* both of Christianity and of liberal democracy: but it is a *fact* of evolution. By whatever objective standard we choose to take, properly developed human personalities are the highest products of evolution; they have greater capacities and have reached a higher level of organization than any other parts of the world substance". Perhaps the only comment worth adding is that a belief in the goodness of the evolutionary process is as much an act of faith as the belief in the goodness of a God who permits the cruelties and frustrations of most human life; but, by removing the demands of a personal deity, it leaves the average sinful man without support for the pursuit of the higher values.

K. G. Collier.

Bossmanship

Colour and Culture in South Africa. By Sheila Patterson. (Routledge a Kegan Paul. 30s.)

There must be many communities in the world to-day which live in greater poverty and under harsher conditions than the million-odd Cape Coloured people in the Union of South Africa. But what makes their case unique and horrifying is that the laws and customs of the Union now seek to exclude them from the civilization into which they were born.

These people, the offspring of three centuries of inter-marriage between different races in Southern Africa (Bushman, Hottentot, Bantu, Indian and European) have always lived with or among Europeans, and have been taught the religion, languages, skills and customs of the white man. Until recently they have had the status and function of what Mrs. Patterson describes as "second-class Europeans". Adult males have been on the common voters' roll, and there has, in the Cape at least, been no official segregation applied to them. But now that, as Mrs. Patterson points out, "the dominant in-group has taken its stand firmly on colour and not culture" a determined effort is being made to separate them and throw them back into the great mass of the Bantu who have as yet hardly absorbed "western" culture.

Mrs. Patterson has studied the way of life and status of this "marginal group" not, as she admits, without prejudice, but dispassionately and minutely, and one can have nothing but praise for the scholarly and thorough nature of her work. She reveals what might be called the South African technique of "bossmanship", by which a people capable of great intelligence, industry, artistic achievement and devotion is kept from full development.

The belief prevails in South Africa that mixed blood produces bad characters. The inefficiency, laziness, drunkenness and dishonesty which is oft found among the lower classes of t coloured people is taken as proof this, and these myths "are so much part of the cultural background white South Africans that they usual lurk implicit in the thought, spee and writing of many South Africa with avowedly humanitarian and liber attitudes". It is, of course, the attitu of the white man to his half-cas brother that encourages and intensifi these defects, even if it cannot proved that it creates them. At t same time, this dreaded black blood leaking into the white group. M Patterson quotes from a pamph which estimates that the number coloured people who have "passe into the European group was, betwe 1652 and the early 1930s, equal between one-quarter and one-thi of the entire European populatio So the anti-miscegination laws mig be said to be locking the door on empty stable. Mrs. Patterson's cha ter on the law and its application very shocking in its accumulation evidence to show that in fact there no equality before the law for African or a coloured man. "A statutory discrimination increases, o can, however, detect evidence growing disregard for the law, as bei increasingly alien to the interest of a group but the dominant one."

It would seem that in present-d South Africa there is nowhere for t coloured man to go except backwar into the mass of the pure blood Africans whose leader, Mrs. Patters suggests, he may become when t struggle for power begins. She se some hope, however, for a differe future in the realistic attitudes industry and commerce, where it beginning to be admitted that abil

of more importance than skin-
lour, and in the growing liberalism
a minority of white South Africans.
this liberalism the churches of
rious dominations are now joining,
that, although congregations may
lag far behind their ministers, they are left in no doubt as to the attitude of the leaders of Christianity both in the Union and overseas.

MARRIS MURRAY.

Nonconformity in Action

Horton Davies: *The English Free Churches* (Oxford U.P., 6s.).
B. L. Manning: *The Protestant Dissenting Deputies* (Cambridge U.P., 50s.).

Two kinds of Church history are of
e to busy laymen. An essay, the
latable fruit of a long process of
search and meditation, enables us to
t our problems in perspective. A
ore detailed study of a group, or a
ography, shows us exactly how, in
rcumstances no easier than our own,
en and women have found in Christ
e key to victory. These two books
e excellent examples. The first, a
lume in the Home University Library,
scribes what happens when English-
en try to conduct their lives, inside and
tside Church, solely in the light of
e Bible. The second, the last great
ork of a Cambridge historian, pre-
nts the minute-books of the twenty-
e lay deputies, elected by London
ngregations, who since 1732 have
orked to protect the civil rights of the
der Dissenting bodies—true "Fron-
r" work.

Professor Davies ends his essay by
nsidering what will be the contribu-
n of the Free Churches to the One
ly Catholic Church Visible of the
ture. "The chief of them is the
nception of the Church as a gathered
mmunity, consisting of those who
ve been called out of the world by
rist to minister in the world . . .
the second place, their forms of
urch polity conserve the Crown
ghts of Christ the Redeemer . . .
the third place, they witness to the
iesthood of all believers, and the
ostolate of the laity", which is "the
cret of their contribution to demo-
acy and of their success in evangelism by the utilization of lay-preachers". "In the fourth place, their recognition of the primacy of the Gospel over the Church, of revelation over its institutional expressions, has given them an elasticity and flexibility rarely evidenced in the Catholic structures of Church organization".

How have these principles worked out? Not with complete success. "The Puritan theocracy could only succeed where all men were regenerate; where they were not, the reign of the saints was loathed with unimaginable violence". People have forgotten Cromwell, but have never been persuaded that the practical consequences of a nonconformist victory in democratic politics would make for the welfare of the whole people. Like Calvin, the Puritans who so nearly built Jerusalem in the Englands, Old and New, had formed their faith underground. The intensity of their conviction won them power, but their programme took little notice of the realities of life above the catacombs. Hence their bigotry and authoritarianism. Hence, too, the continued concentration of nonconformists, even after the break-up of Milton's earthly paradise, on a few simple ethical demands (no Sunday cinemas, no gambling, shorter hours in the pubs) at the cost of care for the people's wholeness.

In the achievement of such limited purposes, the older nonconformists have many lessons to teach Christians now concerned for a wider field. The Protestant Dissenting Deputies, for

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PROFESSOR T. W. MANSON said at the end of a half-hour broadcast about the RSV on the Home Service: "I like RSV; and I like it because it is reliable and because it speaks directly to the man in the pew in language he can reasonably be expected to understand."

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ample, waged a long war with nglican privilege, in which they owed themselves clearminded, well-formed, practical and inexhaustibly atient. By their methods as much as the inherent justice of their cause, ey impressed Englishmen of every ass and creed, and won such a victory at they no longer serve any obviously eful purpose. But few readers of r. Manning's study would gather w wide and deep were the changes English society during this denomina-nal struggle, nor how great were the portunities of the Free Churches in e conversion of our industrial world. ne "nonconformist conscience", so werful during the last century, oved unable to understand or to er the age of mass democracy.

A democracy is governed by its hool teachers. In the 1870's non-nformists had to decide whether the w State schools were to have a igious basis, and the existing Church hools continue to enjoy State subsi-es. Most of the parents probably nted their children to be taught ristianity by clergymen or other alified and convinced experts. But e Deputies took the lead in a move-ent of horror at the possibility of ate subsidies for Anglican or Roman-teaching, and decision was reached a predominantly secularist system. us when, after 1896, the Free Church uncil worked "to promote the plication of the law of Christ to ery relation of human life", the effort s vain: for the secularism of many hools effectively implied agnosticism.

Mr. Manning warmly defends the ctorian Deputies' decision. Clerical-n he regards as the greatest menace. t in 1944 new principles, of concern the nation's fundamental faith d of co-operation with other churches that concern, were applied by the ee Churches to the problem of reli-us education in the State schools. If the spirit of the Butler Act could be introduced elsewhere, the past errors of nonconformity would be corrected, and a new impetus given to the social task of Puritanism.

D. L. EDWARDS.

Marxism

Marxism, an Interpretation. By Alasdair C. MacIntyre. (S.C.M. Press. 8s. 6d.)

Mr. Alasdair MacIntyre is a young Christian philosopher who has felt the full impact of Marxism as a philosophy and as a way of life. He has an original mind, and his short book is full of stimulation and provocation. He does not utterly cast away his Marxist past, but seeks rather to uncover the Christian roots of Marxism. He gives an attractive description of the thought of the young Marx and of the young Hegel before him. Then Mr. MacIntyre gently turns the technique of Hegelian and Marxist dialectic against the full blown systems of Marx and Hegel.

Mr. MacIntyre has no use for Christians who identify "the cause of God" with "the cause of the state". This kind of anti-Communism is mere negation of Communism which shares its fundamental errors without its corresponding virtues. "Where God is pictured as a God of one human order against others" the true God is not worshipped. "The Gospel itself is atheistic where any God other than the one true God is concerned. Where He is not preached, atheism may be the one surviving fruit of the Gospel."

In a brilliant penultimate chapter on "The consequences of Philosophy" the author uses the technique of modern analytical logic for new purposes. His readers will look forward to more on these lines from Mr. MacIntyre. In his last chapter he shows a vision of what human community might be. There is power in his vision, but it deserves a fuller unfolding than it has received in this book. J.W.L.

OUR CONTRIBUTORS

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MR. MARK GIBBS has joined the CHRISTIAN NEWS-LETTER as Assistant Edito He is Senior History Master and Careers Master at Audenshaw Gramm School, Manchester, Secretary of the "Advisory Committee on Christia Pamphlets", Secretary of "Periodicals for Refugees" and an Anglican L associate of the Iona Community.

The Editors will welcome and always acknowledge letters on th contents and policy of the *Christian News-Letter*.

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to write, if you have the training and the right focus on your theme. It is also easy to write a book about the ailments of our age, provided you are careful not to propose any cure. But to write theologically about the world we live in cannot be done simply in your study or out in the world. You need both a certain kind of freedom and a certain kind of bondage in order to write with discipline and with persuasiveness about such a theme. Perhaps it is therefore not so surprising that two books we have just published, which are (we believe) successful in this way of writing, were products of men writing from prison. The one (1) was written by a man whom it is not an exaggeration to call a witness to the truth; it consists of letters to his parents and letters to a friend. He was executed by the Gestapo a few days before his prison camp was liberated by the Americans in 1945. The other (2) is by a professor of theology who spent five years in Russian labour camps. His book is a wild success in Germany and Holland. It is the fairest and most humane book about the Russians and their work which I know. It is a book of existential insights into the burning problems of East versus West; and yet, because it is written in Christian freedom, it transcends these problems and is a really *hopeful* book.

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